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The Parsī-Persian Burj-Nāmah, or Book of Omens from the Moon.—By LOUIS H. GRAY, Ph.D., German Valley, New Jersey.

THE title of *Burj-Nāmah*, "Zodiacal Sign Book," is applied to a short Parsī-Persian poem "in 26 couplets, stating what the first appearance of the new moon portends in each sign of the zodiac" (West, in *Grundriss der iranischen Philologie*, ii. 128). It is contained on folio 64 of a most interesting collection of *rivāyats* and other Parsī-Persian material (for a partial list see West, *op. cit.*, pp. 123-128) preserved in a manuscript belonging to the University of Bombay (BU 29). "All the 26 couplets are written in double columns, and occupy three-quarters of folio 64*b*" (letter of Darab Dastur Peshotan Sanjana, Bombay, June 29, 1909). The whole manuscript is officially entitled "Revayet-i Darab Hormazdyar—Autograph of the compiler, written A. Y. 1048, A. D. 1679," and is bound in two volumes, the first containing folios 1-287, and the second folios 308-556. In view of the exceptionable value of the collection for students of Zoroastrianism, the following description of the codex, most kindly sent me by Fardunji M. Dastur, Registrar of the University of Bombay (Feb. 3, 1910), may well find permanent record here. "This Rivāyat was obtained for the Bombay Government at Bharuch by Professor Martin Haug in January 1864, and was shortly afterwards bound in two volumes. Originally, it must have contained 556 folios, each 10 1/2 inches high, 8 3/4 inches wide, and all written 21 lines to the page; but 47 of these folios were lost before 1864, namely folios 35-43, 160, 161, 288-307, 428-441, 535, and 540. The contents of folios 160, 161 were recovered, in 1893, from another MS. (W), formerly belonging to the Revd Dr. John Wilson of Bombay and now in the library of the Earl of Crawford at Wigan in Lancashire, which is descended from this MS. and was written in 1761-2 by Nōshirwān Bahram of Bharuch. W is also an imperfect MS., as 55 of

its folios (corresponding with folios 65-107 of this MS.) have never been written; but all deficiencies of this MS. can be supplied from W, except the contents of fols. 535 and 540, which must have been lost before 1762. This MS., itself, is probably the original compilation of Dārāb Hormazdyār Frāmroz Kīyāmu-d-dīn (or Kāwāmu-d-dīn) Kaī-Kubād Hamjiyār Padam Sanjānah, and contains eleven colophons written in his name and varying in date from 20 April to 21 November, 1679, at which latter date the compilation was completed. His names and dates occur on 13 *a* 8-10, 30 *a* 11-15, 34 *a* (centre), 50 *b* (bottom), 78 *a* (bottom), 106 *b* (bottom), 108 *a* 5-6, 198 *b* 3-4, 484 *a* 4-7, 518 *b* 5-8, and 550 *a* 16-18; the dates of which are six years earlier than that of Dārāb's supposed original Rivāyat at Balsār mentioned in the *Parsi Prakāś*, p. 16, n. 3.¹ Other copies of Dārāb's Rivāyat exist in the Mulla Firūz Library, and in that of Dastur Dr. Jāmāsp Minochiharji, both in Bombay; and in some cases the arrangement of the contents varies, as appears from the catalogue of the Mulla Firūz Library (Bombay, 1873), pp. 172-178.²

In BU 29 the *Burj-Nāmah* immediately follows the *Mār-Nāmah*, a similar list of omens to be drawn from the appearance of a snake on each of the days of the month. This *Mār-Nāmah* I have already considered at some length in a paper which will appear in the *Hoshang Memorial Volume* now in press at Bombay; and the present contribution may, accordingly, be regarded as a continuation and supplement of my study of the "Snake Book."

The *Burj-Nāmah* goes back, as we have seen, to 1679, and it is probably of somewhat earlier date, for it is scarcely likely that Dārāb Hormazdyār, the compiler of the manuscript which has preserved it, was also its author. In my study of the *Mār-Nāmah* I have suggested that the whole basal system of this sort of augural calendars may have been derived ultimately from Babylonia. Perhaps the same suggestion may be made in the case of the *Burj-Nāmah*, though whether the "astrological forecasts for the various months, taken from ob-

¹ Two more references to the *Parsi Prakāś* are given by West (*op. cit.*, p. 126), but the work is unfortunately inaccessible to me.

² This catalogue fails, however, to mention anything corresponding to the *Burj-Nāmah*.

pp. 438-439); and the impossibility of making any people particularly guilty for its introduction is shown, were such proof necessary, by its occurrence among the American Indians (Waitz, *Anthropologie der Naturvölker*, iii. 113, 383; see also Post, *Grundriss der ethnologischen Jurisprudenz*, ii. 391-392 for legislation against it among American Indians, Semites, and Aryans). Despite the statement of Herodotus and the prohibitions of the Avesta, however, I am inclined to doubt whether paederasty was wide-spread among the Persians until a much later period, which perhaps began with the Mohammedan invasion of Irān. That it was lamentably common among the Arabicised Persians is only too plain from the *Thousand Nights and One Night* (cf., for example, Payne's translation, ix. 69 sqq.). To some extent the practise formed part of the Babylonian cult (cf. the determined resistance to the קִישִׁים in Deut. xxiii. 17-18, I Kings xiv. 24, xv. 12, xxii. 46, II Kings xxiii. 7), and this may perhaps have lingered on (possibly furthering, if not even more powerful than, the maleficent influence of Greece), to be still more enhanced by the sensuality of the Arab invaders. But on the other hand, India seems free from this vice, even so minute a scholar as Schmidt recording nothing regarding it in his *Beiträge zur indischen Erotik*.

This absence of paederasty from India, combined with the repeated mention of it in the *Burj-Nāmah*, makes it probable that the poem was composed in Persia, not in India, and that, as already intimated, Dārāb Hormazdyār was merely its compiler, not its author. How far previous to 1679 it was written is, of course, uncertain, but it may well be several centuries older, especially when it is remembered that the analogous *Mār-Nāmah*, contained in the same collection, occurs in principle in al-Bīrūnī's *Chronology of Ancient Nations* (tr. Sachau, p. 218), written in 1000 A.D.

For the text of the *Burj-Nāmah*, here published and translated for the first time, I am indebted to the courtesy of Darab Dastur Peshotan Sanjana, High Priest of the Parsis at Bombay, who, at my request, made the transcript for me from BU 29 in June, 1909. The text and its translation are as follows:

بنام ایزد مهربان دادگر

- زلف خداوند روزی رسان بگویم زهر ماه نو میتوان
 زبرج حمل چو به بینی نو ماه بکن اندر آن دم بآتش نگاه
 گر آن ماه کارت بود خوبتر زکنتار دان کنون درنگر
 هم از تور بنگر به بینی گورا گر آن ماه بهتر بود مر ترا
 5 چو در برج جوزا به بینی نو ماه در آن وقت کن تو بزهر نگاه
 بپرهیز از کور واورا مبین گر باشدت آن ماه نیکوترین
 چو در برج خرجنگ بینی قمر زگفت حکیم این تو بشنو خبر
 در آن دم نظر کن بآب روان دگر سبزه را خوب یا اوروران
 زبرج اسد چو به بینی نو ماه تو بر آسمان کن زمانی نگاه
 10 بخواه حاجت از پاک پروردگار مبین کودک وزن توان نامدار
 چو در برج خوشه به بینی تو دان زمضمون او بشنو من چنان¹
 مبین تو چنان رودگر کن زدود گر غمگین نکردی تو خود باوجود
 بخوان ذکر یزدان بصدق درست گر خوشحال کردی در آن ماه نوشت
 چو در برج میزان به بینی قمر در آینه وزرد را نرم نگر
 15 بخواه حاجت از کردگار جهان هم از برج عقرب بگویم توان
 تو بنگر ابام بنیکو نظر جوانمرد باثر نه کور ونه کر
 مبین چیز مکروه ای نامور گر آن مه به نیکی رسد خود بر
 چو در برج² قوس اندر آید قمر همانکه نگه کن ابا سیم وزر
 مبین روی بیمار را آنزمان بپرهیز تا خود شوی شادمان
 20 از برج جدی چو به بینی نو مه اشیم اهو برخوان همانکه سه ره
 تو منگر زبیمار وهم کودکان گر باشی در آن مه پیشادمان
 چو دلو در بینی همی ماه نو ایثنا اهو ویر میخوان تو اینها شنو
 بخواه حاجت از قادر کردگار مبین کودک وزن تو ای نامدار
 چو در برج ماهی به بینی تو ماه به لعل وجواهر کن آنکه نگاه
 25 به بین ویشو شادمان آنزمان بوی شاد ونبود ترا خود زیان
 همین است مار اکنون یا ددار گر باشد نگهدار پروردگار

In the name of God, Compassionate, Omnipotent!

(1) By the grace of the Lord I shall tell, so far as possible, what the days bring according to each new moon.

¹ MS. حنا.

² Dastur Darab's transcript has برمی.

(2) When thou seest the new moon from the sign of Aries, at that instant gaze on the fire;

(3) If in that moon thy affairs should be better, consider (that to be) from the making of a grain-jar.¹

(4) Also from Taurus (when the new moon appears), gaze (and) look on a cow if this month is to be better for thee.

(5) When thou seest the new moon in the sign of Gemini, at that moment gaze on her shining;

(6) Beware of mirage and look not on water if that month is to be most good for thee.

(7) When thou seest the moon in the sign of Cancer, hark thou to tidings from the speech of this physician;

(8) Then look to the gate of the soul, though for verdure (this sign) is good, Auvarān(?).

(9) When thou seest the new moon in the sign of Leo, gaze a while upon the sky;

(10) Ask thy need of a pure king; look not, so far as possible, on boy or woman, O famous one!

(11) When in the sign of Virgo thou seest (the new moon), be wise from its meaning, harken to me thus:

(12) Look not on women (and) make thy musician of smoke,² unless thou wouldst make thyself particularly sorrowful;

13) Recite thou praise of God with perfect sincerity if fortunate doings are to be in that new moon.

(14) When in the sign of Libra thou seest the moon, gaze on a mirror and on armour smooth;

(15) Ask thy need of the Creator of the world. Likewise of the sign of Scorpio I shall tell, so far as possible:

(16) Look on Scorpio with a good gaze; young man, in tradition it is not blind and not deaf;³

(17) Look not on an abominable object, O famous one, if with goodness that moon is to come to thee.

(18) When the moon enters the sign of Sagittarius, look straightway on silver and gold;

(19) Look not on the face of the sick then; be on thy guard that thou mayest be joyful.

¹ The meaning of this line, if I have rightly rendered it, is very unclear to me.

² *I. e.* of nothing; in other words, "have no musician."

³ The meaning of the allusion is unknown to me.

(20) When thou seest the new moon in the sign of Capricornus, straightway recite the *Ašm ahū* (*Ašəm vohu*) thrice;

(21) Look not on the sick and likewise (not) on boys, else wilt thou be unhappy in that month.

(22) When in Aquarius thou seest the new moon, recite the *Aytā ahū vair* (*Yaθā ahū vairyō*), listen unto them;

(23) Ask thy need of the mighty Creator; look not on boy or woman, O famous one!

(24) When thou seest the moon in the sign of Pisces, look straightway on gem and jewels;

(25) Look and be happy then; be happy, and it will not be harm to thee.

(26) Likewise is the snake now, O Creator, if the king be guardian.